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Observations on Medical Reform. By A Member of the  
University of Oxford.

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The anonymous author (who is obviously a physician) refers to 'the morbid tendency of the present generation to reform', declares that 'the division of labour is the corner-stone on which the social edifice is founded', and that 'there must be the general Practitioner for humbler stations.'

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OBSERVATIONS

On Medical Reform,

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BY A MEMBER

OF THE

UNIVERSITY OF OXFORD.

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ORIGINAL.

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## OBSERVATIONS, &c.

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IT might naturally have been expected that the morbid tendency of the present generation to reform, would have received such a check from the dreadful examples that have exhibited themselves in many situations, as at least to deter the prudent from dangerous attempts.

Those examples, it is true, have been chiefly displayed by political reformers; they have run their course, their day is past, and most of them have experienced the lot they deserved. There is, however, a sign of the times, a portentous contempt of the great masters of ancient genius, which makes me suspect that the political reformer has only changed his garb, that he has descended from palaces and courts, to colleges and academies, only to play a surer game.

I think myself justified in this remark, by the insolent tone of the medical reformers, as they styled themselves, by the clamorous audacity of their partizans, and by the levelling system they openly promulgated, before the Apothecary's Bill, or Act, was hissed out of the House of Parliament in the last year.

That the Reformers in their future endeavours may not



have the excuse of ignorance, I take leave thus early at least to correct one of their mistakes relating to the College of Physicians, as to the utility of its establishment.

The Royal College of Physicians of London was originally established as a check to ignorance, and a guardian of the public health. It is remarkable that mankind whose propensity is to watch and protect with more than anxious care common moveable property, should be so credulous in regard to health, as to be the dupes of every bold empiric and every specious pretender, nay, such is the fatuity of the generality of men, that they are disposed to hear and to trust as oracles, those whose opinions they would scorn on any topic of common prudence and common sense, when the most irredeemable of all possessions, life, is at stake.—“And though they scorn their parts, they take their oxymel.”

To prevent as much as possible the public from being cheated and poisoned by persons of this description, a charter was given to a society of the most learned men of the day, empowering them to examine all those, who professed to practise as physicians in the metropolis and its neighbourhood, and all other persons professing to practise as such in England, except those licensed to practise by the Universities of Oxford and Cambridge, or a Bishop.

They were moreover empowered to prohibit all those, who had been found to administer dangerous remedies rashly, from practising at all, and even to punish them by imprisonment, if, after due warning, they contumaciously persisted in their bad practice—such was the case of Dr. Greenfield for rashly administering Cantharides, and such ought to be the fate *now* of many a poisoner and many an empiric. They were also empowered to inspect medicaments, to inflict prohibitions, to confer licences, and in general to regulate the Republic of the art of healing.

In order that a fit body of men might never be wanted for executing these beneficial regulations, the college was directed to admit as candidates for the vacant fellowships, all those doctors of medicine of Oxford and Cambridge, who had regularly taken their degrees, and to elect them, if after due examination they were found qualified. This examination is perhaps one of the most arduous that can be imposed. For three several days the candidate is questioned in Latin, on Anatomy, Physiology, Pathology, Therapeutics, and all other branches of medical science, and thrice is he obliged to display his knowledge of Greek literature by reading publicly and extemporaneously difficult passages of Aretæus, or some other medical classic.—Such is the stream, which perpetually replenishes the college of Physicians, and I believe, that in no period of its history has any other corporate body contained more wise, more learned, more virtuous, or more illustrious men in proportion to its numbers. Shades of Caius, of Mayerne, of Harvey, of Sydenham, of Willis, of Freind, of Lister, of Morton, of Petit, of Mead, of Lawrence, of Nichols, of Baker, and of Heberden, ye are immortal witnesses. And I trust that in the number of those, who now fill the chairs of their illustrious predecessors, there is not one incapable of performing those duties towards his country, to which he is called.

And here let me ask the Reformers from what purer source, or on what better principle they would improve the system of discriminating those practitioners, who should be licensed, and those who should be restrained? Doubtless the company of Apothecaries consists of many wise and virtuous, and of some learned men. Do *they* wish to prefer their own body to the English Universities? Would *they* prefer the ancient University of St. Andrew's, or the modern School of Edinburgh, or put *them* upon the same footing as the English Universities? Have *they* any other scheme of



selection, from the hospitals of London, or the medical managers of Medical, Surgical, and Pharmaceutical Reviews? Though they may wish reform much, though they may envy distinction more even than they wish reform, sure I am that they must be too virtuous, so to pull down, and so to build up. To destroy a system the work of ages, more productive of advantage to society, than can be possibly appreciated, and to substitute in its room a theoretical structure, a baseless fabric, which has no form nor goodliness to recommend it, but the fancies of wild aspiring, and sometimes I fear it may be said, unprincipled lovers of change. So much has long been said and urged by the Reformers about an improved state of the practice of physic, that it will be well to consider for a moment the constitutional character and station of the Physician. In the early periods of our history the Physician was either educated at, or licensed by the English Universities, or if he had received his education, and his title of Doctor from a foreign University, he was licensed by the Bishop of the Diocese, in which he intended to practise. His station was high, his emoluments were large (his fee in the time of the Plantagenets being one pound).—The increase of population, and the consequent necessities of the public, and perhaps we may add the progress of civilization, called into existence the corporation of the College of Physicians, which from the time of Henry the 8th, became the Constitutional head of the medical department of England, the co-adjutor of the Universities in the discriminations of persons fit to practise as Physicians. Until the end of the 17th century, this establishment continued uninterrupted; when the connection of Scotland with England, the still further increase of population, and a spirit of inquiry, and of science arising amongst our northern brethren, brought forth the school of Edinburgh.

The English Universities are not merely elementary schools. Young men are not received into the different colleges, as members of these Universities until well instructed in the first branches of classical learning, nor in general till they have made a considerable progress. In these Universities they are compelled to reside within the walls, and under the discipline of a particular college, regularly to attend prayers in the public chapel, and meals in the public hall, and lectures in a public room, never to sleep out of their college, or to return late within its walls, without being called to a strict account, always within view of their tutors and superiors, and subject to a much more rigorous inspection and discipline than even under their father's roof.

In this course of education they continue four years, before even the first degree can be taken, and the students of medicine after taking this degree, must dedicate themselves to their particular studies for three years more, before they can receive another degree, which only entitles them to apply for a licence to practice, or to become Physicians. If the Physician aspires to be a Doctor of Medicine, he must wait four years longer before he is intitled to receive this honor. Of such consequence was it deemed in the estimation of our ancestors, that honors should be conferred only by slow degrees, and that no man should be sent forth to practise as a Physician until his talents had been matured by time, by study, and by patient waiting and due preparation. And hence we may conclude if we look to the experience of the eminent characters formed at these celebrated Universities, that the system is the best calculated to improve the human genius, that has been yet hit upon by human genius. For here did Milton, Newton, Bacon, and Locke, and most of the luminaries of our country reach the pinnacles of science and literary



glory. And here has every man the power of receiving that instruction, which shall enable him to soar to the highest intellectual acquirements, and in every branch of science and polite learning fitting himself for the discharge of every duty in life it may please God to call him to.

In the School of Edinburgh (for it is miscalled an University) the teaching is elementary, adapted to the understanding of those, who have had little previous instruction : and indeed whosoever has sat among the rabble attending the Anatomy-Class, or has seen the Classes, as they are called, let loose from the several lectures of the College of Edinburgh, must instantly be aware of the necessity of the instruction being placed on this footing. In the College of Edinburgh there is no Academical discipline, no Academical distinction of dress, and the Student indeed is a contemptible person even in the eyes of the Tradesmen of the town. The Student of Medicine is placed under no restraints, he attends no chapel, no hall, no library or lecture even, unless he pleases : even in the slippery period of early youth he is exposed to every temptation, and very often sinks to the lowest debauchery. In three years the Medical Education is finished, or may be completed by graduation, the title of Doctor of Medicine, (a title by the bye without any settled rank, or without any of those privileges conferred by the English University degree,) is granted to the young candidate on his publishing a Latin Thesis, and he is sent out with this fragment of education to practise as a Physician, wheresoever he can get practice. And oftentimes does the young gentleman, after he has been buffeted about in the world, become a very useful member of Society, and sometimes the foundation even of characters of the greatest eminence, has been laid in this imperfect education. It is not to decry the School of Edinburgh that I make this compa-

rison, but to place the truth in a proper point of view. Even in its imperfect form, that School is highly useful and even necessary to the empire at present. London has more Anatomical advantages, and better Chirurgical means of instruction, than Edinburgh; but it wants the same show of a sanction, though I believe degrees conferred by the different Physicians of the Hospitals of London would be equally legal. Such Schools in the present extended scale of Colonization, and martial temper of the empire, are become absolutely requisite. Were the School of Edinburgh on the footing of the English Universities, few would be the laborers going out to harvest. For what highly accomplished Physician would depart and sit down contented to be frozen in Newfoundland, Hudson's Bay, or the Orkneys; or broiled for a pittance in the West Indies; or starved in a little dirty Scotch, Irish, or Welsh borough; or waste his health, his vigor, and his talents, amongst the outcasts and convicts of New Holland. Men are always wanted to fill subordinate as well as high stations, the experience gained in the one naturally leads to the other, and this alone is a sufficient encouragement to those, who have none of the advantages of birth or fortune, to get that morsel of education which they can, to get a mouthful with the hope of obtaining a future belly-full, and fortunate such persons are, in having the power of resorting to appropriate places of education.

Allow me then to ask the Reformers again, whether taking *pro concessio*, this view of the Establishment of the Royal College of Physicians, of London, and of the two English Universities, as supplying the Members of that Corporation, they can point out a system more advantageous, more likely to conduce to the dignity and permanency of the Medical Profession, or more likely to be useful to Society. That reform is wanted, may be allowed;



but I deny that it is wanted either in the Collège or in the Universities.—*It is* wanted amongst those, who see nothing above them without envy, and treat every thing below them with disdain ;—it is wanted by those, who would teach before they have learned, and whose love of themselves is so exclusive, as to obscure, if not to extinguish, the love of their neighbour.

The division of labor is the corner-stone on which the social edifice is founded :—in every art, in every science, from the highest stations to the lowest, it is the material principle—that which has facilitated all operations, and brought great works to fuller perfection. Nor has the principle ever been abandoned, except in times of anarchy and revolution. The delirium of the moment, the ascendancy of a Jack Cade, a Watt Tiler, or of some German, anabaptist, or of some Poissarde in Paris, have occasionally overturned the settled order of things—but the good sense of mankind has soon instructed them in regard to their true interests, common sense has resumed its sway, the demagogues have been overthrown, and just and right have been re-established.

Perhaps of all the arts and sciences, Medicine requires more than any, a division of labor, or an occasional superintendancy and superior mind, “where those who think, must govern those who toil.”—Some Scotch Professor, in his endeavour to show the needlessness of the division of the Medical art into the Therapeutical, Chirurgical, and Pharmaceutical branches, has feebly urged the necessary dependence of each upon the other. This reformer, whoever he be, observes, that the action of the Physician, necessarily requires the assistance of the Surgeon : that bleeding is the chief instrument of cure in some fevers, and that the Physician cannot, or will not, use the lancet himself. There are other instances which he adduces,



and allow me to add, one which he does not adduce. If he prescribes a glister, he does not even bring the glister-pipe with him, or administer the glister himself. This is most precious stuff: if the Scotch Surgeon-Doctor be an Agriculturist, I hope he digs and thrashes himself, and never thinks of giving an agricultural order, without his flail, his spade, and his hoe in his hand. There can be no doubt that the Physician ought to know *how* to bleed, and to introduce the glister-pipe; there can be no doubt that the Physician ought to be able to make up a pill, bolus, lotion, or potion, and indeed the accomplished Physician must know the whole circle of science and of art, by which he is enabled to relieve the infirmities and heal the diseases of men. But is there no variety of character requiring difference of occupation, of study, and pursuit in the Surgeon, Apothecary, and Physician? I am much mistaken, if any man of sense would be satisfied with Doctor Baillie, if he wasted half his time in making up pills and giving glisters.

Surgery is a manual art, that requires adroitness of limb, of eye, and of ear; it requires a peculiar application, and a peculiar tact; it requires more than the science of the Apothecary; though the knowledge of the Surgeon need not be of that general kind, it ought to branch out in a particular direction, and to extend to *some* of the science of the Physician, but it does not embrace that science necessarily in all its parts. The temper of the Surgeon too should be materially different from that of the Physician. Celsus affirms, and the experience of mankind has sanctioned his affirmation, that the Surgeon in the exercise of his art should be *immisericors*, and miserable indeed would be the lot of humanity, if the hand, the heart, and the character were not capable of being wrought up to this pitch by education. For if the

heart were capable of being seduced to the feeling of pity and sensibility by moans and groans, by shrieks and cries, by the laceration of flesh, the sawing of bones, and the flow of blood, how would the hand be capable of executing the purposes of science and humanity? Let me not be supposed capable of imputing a lower character to the Surgeon than he deserves: well do I know that this character admits of the highest degree of moral feeling, and of every moral excellence. Let the Surgeon be elevated in Society, but let it be done by law; let us have no depreciation of one branch of an honorable profession, for the base and sordid purpose of raising another. The rank of the Physician is what it is, from the usefulness it has been of to Society. If the diffusion of knowledge become so universal, as to place Apothecaries, Surgeons, male and female Accoucheurs, and Physicians, on one level, be it so. If it be not revolution, or the fiend-like spirit of disorganization that produces the change, it must be the desire of all nations—a Millenium—a period when all will think, and there will be no want of those who toil. Let us not deceive ourselves,—there must be gradation of rank, even to insure the performance of the commonest offices of society. It is true the Commoner may sometimes be better qualified to vote in the Lords, than his neighbour Peer: some Plebeians may be better qualified to legislate, than some Parliament men. Why not, then, rush into either House, and perform the functions of it? I will not insult the common sense of mankind by assigning the reason. In regard to Political station every man must see that the argument is only fitted for the Marat-Club of Paris: in regard to Medical station, the argument is the same. Ambitious men are always desirous of being what they are not. A Scotch Physician so easily gets the degree of Doctor, and a Scotch Surgeon is so much upon this level,



that his next aim is to be on a level with every other Physician. The boundaries (as I have just stated) of the two orders are distinct, the characters of both are distinct, incongruous, incompatible; and the exposé which I have made, of the domiciliated, long-continued, expensive, recondite, and elevated education of the English Universities, and the strict moral discipline observed in them, will place those men who are fortunate enough to be educated in them, above the level of ordinary men. I cannot dismiss this subject without adverting to the revolutionary aim of certain young Scotch Doctors, to mix the labor and the profits of the *Apothecary* with their own, alias, to turn Scotch Doctors into Apothecaries. Whether or no they felt themselves more capable of filling the latter station than the other; or whether their love of money got the better of their love of science, I shall not decide, but leave their motives to be appreciated, their humility applauded, or their avarice chastised by a *real* Physician, a Member of their own Body, the learned Doctor Gregory. But if the reader wishes to know more of this subject, he will find it written in bitter characters, spread over many a volume at certain booksellers', in Edinburgh. Thus then it is with innovators—the Surgeons want to be Doctors—the Doctors to be Apothecaries. It is so easy to show how ignorant our ancestors were, not only of science, but even of the distinctions due to science; and that there has been a gradual amelioration in the arts of healing, as in all other arts, that every common scribbler can do this. I will only observe, that it is not true that there was no distinction in the branches of the healing art in one of the States of Greece. To the time of the Cæsars the art of healing was not a liberal art in Rome, nor practised by Citizens; but in the very early dawn of European civilization, the School of Salerno diffused a ray of Medical light over the West,

and *after* the age of the Plantagenets, when the Montmorencies and the Guzmans could not write their names, there existed English Physicians, who judged sagaciously, and who wrote learnedly. It would degrade the controversy, to introduce the mention of Barber Surgeons. To show how Surgery has emerged, would be merely to trace the progress of one branch of civilization. The Surgeon—even the Scotch Surgeon of 1813,—bears no more resemblance to the Barber-Surgeon of 1514, than the well-breeched Scot of the 19th Century does to his sans-culotte ancestor, or than the present Edinburgh does, to the ancient Metropolis of Scotland.

It is urged, that a re-organization is become necessary, in the branches of the Professions of Medicine, from the *spread* of knowledge, as it is called. Doubtless there is more knowledge, doubtless the stock has increased, and is increasing. What then—are we to dissolve the orders, and the Establishments, under whose Patronage and by whose assistance it has increased? Shall we incumber the road with ruin and dilapidation and devastation, to facilitate our progress, and render our journey more pleasant? So blind is envy, hatred, malice, prejudice, and ignorance, that it would not surprise me to hear, half of the commonwealth of Medicine cry—Aye; and because a little repair is wanting, vote to destroy the whole system.—And that some reform is wanting I will allow, and shall now proceed to this part of my subject, as before proposed. That there are many Surgeons and Apothecaries more learned Men, and better Practitioners, than some Physicians, cannot be denied; but it furnishes no reason for destroying the order. The art and the science both of the Surgeon and Apothecary, require more education than can be received during an apprenticeship, and as the stations of both are stations of gentlemen, superior minds are not degraded by



providing themselves with adequate knowledge to fulfil their duties, and even to become great ornaments of society. —But in the station of Surgeon and Apothecary, there are many shades of gradation ; there must be a lower order to fulfil the lower duties. The Brandes of the Metropolis would be out of their element, and comparatively useless to society, if seated on the Welsh Hills, or in the Newcastle Collieries. The Practitioner in Shadwell and Wapping has almost a different race of men to practise upon, from the *ci-devant* Pharmaceutical Luminary of St. James's, Sir Walter Farquhar ; and though men have a tolerably accurate tact of their own individual competency and fitness to fill any particular station, still, may we not account it fortunate for St. James's, that Sir Walter did not serve his apprenticeship, or make his *début* in Rotherhithe, or Shadwell, or in any part of the vicinity of the Isle of Dogs ? But ambition will sometimes see things through a wrong medium. Let us therefore keep the orders distinct—let each order have its appropriate duties, and be qualified by settled and legal regulation, Yet still suffer such a relaxation, such a probationership, if you will, as to allow all places to have something of science and of art in case of need.—Now I have already, in regard to Physicians, at some length discoursed on the distinction, the qualifications, and the regulations and relaxations, which may be admitted on account of place.—But further—The English Universities, when they grant the degree of Doctor either of Divinity, Medicine, or Law, elevate a man to a rank next to that of Knight. This rank has been even settled by the Legislature.—For in the Qualification or Game Act, it is enacted that the son of a Doctor of the English Universities is a qualified person to kill Game, as being the son of a person of higher degree, than an Esquire. The Scotch Universities are passed by in this enumeration—And the



Court of Common Pleas determined that Scotch Doctors have not the same privileges, or a like rank. In the North this is so well known to be the case, that no Scotch Doctor ever thinks of taking place before a Scotch Esquire. Indeed, from the desire recently, or not long ago, exhibited by some of the Edinburgh Doctors to become Apothecaries, one may reasonably suppose that they conceived the two stations to be much on a level. It is well known also that Scotch Doctors often become Surgeons in the Army and Navy. Now, no such instance was ever known of an Oxford or Cambridge Doctor, and indeed it would be a degradation, as the English Universities in their Doctorate give a rank above Colonels in the Army, or Captains of Ships.—Whereas the Scotch Doctor, when he becomes a Surgeon, ranks below the Captains of the Army and Lieutenants in the Navy. And here let me give a hint to the Editor of the Red Book, who puts Physician lowest in the Scale of all ranks. It is done ignorantly, and proceeds from the jumble of orders, which has been introduced by Scotch Doctors *wishing* to become Apothecaries, and actually becoming Surgeons.—A Physician, however, is not necessarily a Doctor. The English Universities may grant Licenses to practise to Masters of Arts. Gentlemen, who practise on such Licenses, are Physicians, and their rank is the same as that of Barristers and Clergymen: that is, they rank as Esquires. But in order to give dignity to so learned and useful a Profession, the English Universities grant the rank of Doctor to those of mature age, not to beardless youths, or striplings, and this rank elevates the individual above all Esquires not honorable, and above all Field Officers not Generals, or Admirals. When Judge Blackstone was made King's Counsel, he claimed rank before the Doctors of Oxford (where he resided, being Professor of Civil Law) on the Plea that his Majesty's Counsel have *the title of*

*honorable.* On the same plea the King's Physicians have place before all others of the same degree. I have made this statement to prepare the reader for my proposed regulation. Let the College of Physicians sit as a *Quorum* in every part of England, where three fellows can be assembled, to grant licenses—Let these Licenses be granted without expense.—Let none but English Graduates practise without these Licenses.—If three fellows cannot be assembled monthly in each County to examine, and to grant Licenses, let one fellow and two M. Ds. of Oxford or Cambridge be a *Quorum*—North of the Tweed; and for the Colonies, let Edinburgh and Glasgow grant Licenses to practise. Aberdeen and St. Andrew's will do well enough for granting distinctions to the Solomons, Brodums, &c. But let not their degrees be a sanction, or a license even for Scots or Colonial practice, *unless they reform.* The Bill, called the *Apothecaries' Bill*, had for its object, the improvement of the condition, the ascertaining or the fixing of the emoluments, and the limiting to the order of Apothecaries, the dispensing of Medicines.

That the condition of the Apothecary has not improved, is owing to many causes, but I shall briefly discuss the chief cause, as it has been so repeatedly touched on before. The Apothecary is not in the present condition of society a mere storer, preparer, and dispenser of Medicine—He is in most situations a deputy or Sub-Physician, a Surgeon, and an Accoucheur.—Nor can this multiplicity of occupation be prevented, or avoided.—All men are exposed to accidents and diseases, but all men do not possess property. There *must be* therefore, the general Practitioner for humbler stations. Let us suppose a Parliament, then, enacting that none but the apprenticed for 5 or 7 years shall be allowed to practise, under penalties and pains.—The consequence will be that the law will be evaded. Two or three



years will be substituted for 5 or 7 ; and as in the Guinea-Bill, a few poor fools will be caught and punished for what even statesmen themselves practise, and are obliged covertly to sanction.—In Towns, draw a distinct line ; let none but the examined and licensed practitioner, who has served his Apprenticeship, practise—let him pay his twenty or his fifty guinea fee to be admitted into the order.—But still there must be a loop-hole, a power of escape, a relaxation of rule, which shall admit the humbler practitioner into the practice of humbler life.—Of the Surgeon Apothecaries who have had the whole practice of their station, I have known some, whose emolument has not amounted in the last year to £70: surely you must have an exception for a character placed in such a situation, as Bishops suffer School-masters in Cumberland and Wales to slip into orders, to fill livings or Curacies which men of education could not, and would not occupy. But should we on any account suffer the health of a fellow citizen to be tampered with, or injured by ignorant men ? as a principle, certainly not—But all principles admit of limitation and modification, and it does not necessarily follow that a man is utterly ignorant, because he has had fewer opportunities of instruction than his fellows, and circumstances will point out where the modifications may be admitted. This is a difficult part of the subject, yet certain I am, that no general enactment will solve it. Let the station be improved as far as it can be, but allow the necessary exceptions. The fact is, the Scotch Doctor in large towns occupies the station of the old Apothecary, and hence it is that the Apothecary is pushed out of his place to make room for the Middle Man. Let the system of License and Examination extend to the Scotch Doctor, let him never have the place of Physician, though you call him Doctor, without them, and the Apothecary will immediately rise.

My plan then is simply this—let no one apply for examination, or be capable of being licensed as an Apothecary, who has not served at least 5 years' Apprenticeship to a licensed Apothecary. Let the College, or Society of Apothecaries, in London, be examiners and Licensers within the bills of mortality: out of the bills in each County, let a *Quorum*, consisting of at least three licensed members, be capable of granting Sub-Licenses for practice in Villages of 1000 population. When the population exceeds 2000, no one to practise, unless regularly licensed by the Apothecaries' College of London. A fee amounting to £—— for Licenses, no fee for Sub-Licenses—But these Sub-Licenses not to be introductory to any other than the practice of a particular station. All persons selling Drugs or Medicines in such stations to be Sub-Licensed—in all other stations, the Prescriptions of Physicians only to be made up by licensed Persons under a penalty of £——. But as it will be extremely difficult to legislate so as to regulate the dispensation of Medicines, and to discriminate it from the sale of Drugs, this must be left to the especial wisdom of Parliament. Certainly the Pharmaceutical Poisons should be laid under strict embargo, and the seller of them be placed under a certain responsibility. No persons should be suffered to practise in the Army or Navy, without a License, and as the necessities of service compel these Practitioners to undertake every sort of duty, hence a jumble arises in their minds, and they are very apt to consider themselves as fitted to fill every station; and hence the inundation of Army and Navy Surgeons, as Doctors. If an Army, or Navy Surgeon become really fitted to practise as a Physician, let him be promoted after having undergone examination and received License. But let the License be a *Sine qua non*; in like manner, let none of the Medical promotion in the Army take place, without examination and



**License or Testimonium.** The present mode of conducting these things is utterly inefficacious; not but a greater latitude must be allowed here. In fine, if reform be attempted, let it extend throughout, and particularly let it extend to those quarters which are the loudest in their demands and the most inclined to accuse others, little aware how much they need reformation themselves.











